BY-LAWS

RULES OF ORDER

of

Seminole Tribe No. 125

Improved Order of Red Men

Martinsville, Indiana

1947

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SEMINOLE TRIBE NO. 125 IMP'D O. R. M.

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This is to Certify

That Brother .....

was Adopted into this Tribe on the ..... Sun of

..... Moon, G. S. D. .....

..... Sachem

Attest: ..... C. of R.

VOCABULARY

Pale Face	Person not mem. Order.
Breath	A minute.
Run	An hour.
Sun	A day.
Sleep	A night.
Seven Suns	A week.
Moon	A month.
Cold Moon	January.
Snow Moon	February.
Worm Moon	March.
Plant Moon	April.
Flower Moon	May.
Hot Moon	June.
Buck Moon	July.
Sturgeon Moon	August.
Corn Moon	September.
Traveling Moon	October.
Beaver Moon	November.
Hunting Moon	December.
Great Sun	A year.
Rising of the Sun	Morning.
Setting of the Sun	Evening.
High Sun	Mid-day.
Low Sun	Midnight.
Wampum Belt	Treasury.
Wigwam	Place of meeting.
Kindling Council Fire	Organizing a meeting.
Council	A meeting.
Quenching Council Fire	Closing a meeting.
Tribe	Branch of the Order.
Great Council	Head of the Order.
Following the Hunt	Attending to business.
Crossing the Path	Wronging another.
Wampum	Money.
Fathom	One dollar.
Foot	Ten cents.
Inch	One cent.

THE IMPROVED ORDER OF RED MEN

A Social, Secret, Fraternal and Benevolent Association. Its Ceremonies Beautiful and Instructive. Founded on American History. Its Aim Is to Inculcate Mutual Helpfulness

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The Improved Order of Red Men is a social, fraternal and benevolent secret association, secret in the sense that the privacy of a home circle is the property of its own members, to be held sacred and inviolate. Its primary objects are to promote among men the exercise and practice of the true principles of benevolence and charity. The care and protection of widows and orphans, and the cultivation of friendly relations among its members. Its origin is, as the name indicates, purely American; its history dating to the early hours of the Revolution, when its watch-word was Freedom. The fraternal feature was added after the War of 1812, when the members had for a second time returned to the avocation of peace after patriotic struggle against Great Britain, when the motto became Freedom and Friendship.

In 1835 the present organization was founded in Maryland, and added the benevolent feature, adopting the present motto, Freedom, Friendship and Charity. It is the oldest protective and benevolent society of American birth and growth. The association existing in the early days of the Republic made use of the Indian dress, ceremonies, symbols and nomenclature in order to hide their identity from the uninitiated, and most of these characteristics have

been retained by the present organization in commemoration of the patriotic impulse which gave the Order birth. The combination of principles indicated by the motto of the Order places it in the foremost rank among the meritorious fraternities. The democratic influence which attended its birth, the idea that all men are equal, are the tenets of the Order today, and what a man is, not what he possesses, still constitutes his claim for recognition among the Brotherhood. As a man enters the Wigwam, so he departs, a free man. The question of politics or religion are not allowed to weigh as qualifications for membership, it being necessary only that the candidate shall be white, 18 years of age, an American citizen, of good moral character, of sound bodily health, and with the belief of the existence of a Great Spirit, in whom all Power exists. Friendship, Fraternity and Hospitality are exemplified as cardinal virtues, and nowhere are hearts brought closer together than around the council fire of Red Men. In sickness or distress a brother is visited, comforted and assisted, and when the arrow of death has removed him from his trail on earth, he is buried by his brothers, who continue a watchful, protective care of his widow and orphans. For this purpose a Tribe is compelled by law to make certain appropriations for sick and funeral benefits. A good Red Man is thus a good citizen, a good father, husband or son. Like other fraternities, which flourish around us, its teachings tend to the uplifting of man, and tc the fostering of a spirit of brotherly love and helpfulness. It differs from them mainly in the originality and beauty of its mysteries and ceremonies.

BY-LAWS

AND

RULES OF ORDER

OF

Seminole Tribe No. 125

Improved Order of Red Man

MARTINSVILLE, INDIANA

Instituted 25 Sun, Traveling Moon

G. S. D. 400.

November 25, 1891 with

with Thirty-nine Charter Members.

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1945

ORDER OF BUSINESS

After the council fire has been kindled the Sachem shall proceed in accordance with the following order of business:

1. The Chief of Records will call the roll and read the records of the last Council.
2. The Sachem will inquire: "Are any of the brothers in distress or unable to follow the hunt?"
3. Has any brother changed his address; if so, notify the Chief of Records.
4. Report of Relief Chiefs.
5. Report of committees on application for membership.
6. Proposition for membership.
7. Report of select or standing committees.
8. Reports of the Trustees.
9. Deferred business.
10. New business.
11. Adoption or Degrees.
12. Is any brother out of employment; if so, does any brother know where he may secure same?
13. Has any brother anything to offer for the benefit of the Order?
14. Chief of Records will read receipts.
15. Quenching of council fire.

Note—The Order of Business, except the first three numbers, may be varied by a vote of the Tribe, or by direction of the Sachem, if there be no objection.

BY-LAWS
and
RULES OF ORDER
of
SEMINOLE TRIBE NO. 125
IMPROVED ORDER OF RED MEN
MARTINSVILLE, INDIANA

ARTICLE I
NAME AND TITLE

Sec. 1. This Tribe shall be known as Seminole Tribe No. 125, Improved Order of Red Men of Indiana.

Sec. 2. It shall be composed of brothers duly qualified and regularly admitted to membership.

Sec. 3. It shall be subordinate to the Great Council of Improved Order of Red Men of Indiana, and possess such powers only as may be prescribed by said Great Council.

Sec. 4. The council fire shall be kindled at the eighth run. setting of every Friday's sun.

Sec. 5. Special Councils of this Tribe shall be called by the Sachem when requested in writing by seven members of the Tribe; such request and call shall state the object of the Council ,and no other business shall be transacted at such Council than that for which it is called.

ARTICLE II.

CHIEFS.

Section I. The elective chiefs of this Tribe shall consist of Sachem, Senior Sagamore, Junior Sagamore. Prophet, Chief of Records, Keeper of Wampum, Collector of Wampum, and Three Trustees.

Second. To decide all questions of order, of a first and second Sannah, two Scouts, four Warriors, four Braves, Guard of Wigwam, Guard of Forest and a Keeper of Wigwam.

It shall be the duty of the Sachem—

First. To preside at all council fires of the Tribe at which he may be present, and kindle and quench the same in due form; to preserve strict order and decorum, and enforce the Constitution and Laws of the Order.

Second. To decide all questions or order, subject to appeal by two members from his decision to the Tribe.

Third. To give the casting vote on all questions before the Tribe in which there may be an equal division of members, except in the election of Chiefs and appeals from his decisions.

Fourth. To inspect all ballots on applications for membership, degrees, or certificates, and report thereon to the Tribe.

Fifth. To sign all orders drawn on the Keeper of Wampum which may be voted by the Tribe, and also such cards, certificates, or notices as may require his signature to authenticate them.

Sixth. To appoint the Chiefs hereinbefore specified, at the time of his raising up, and to fill vacancies in the same whenever they may occur.

Seventh. To appoint, at the same Council, the first two members of such standing committees as the Tribe may prescribe, and such other committees, from time to time, as may be required by the Constitution and Laws or directed by the Tribe. On the last meeting of each term to appoint an auditing committee of three members, whose duty it shall be to audit the books and accounts of the C. of R. and K. of W., and attest their correctness on the six moons' report.

Eighth. To visit a brother immediately after being advised of his inability to follow the hunt, and continue to do so at least once every seven suns during such inability, if the residence of such brother be within the hunting grounds of the Tribe, and, if he be entitled thereto, cause the benefits to be paid.

Ninth. Upon the death of a brother in good standing, to cause the funeral benefits to be paid and make necessary arrangements for the funeral.

Tenth. To perform such other duties as may be required of him by the laws and usages of the Order.

Prophet.

Sec. 2. No member shall be eligible to the chieftancy of Prophet unless he be a past Sachem. The duties of the Prophet are such as are defined in the Ritual.

Senior Sagamore.

Sec. 3. No member shall be eligible for the office of Senior Sagamore who has not been a Chief Degree member in good standing for six moons immediately preceding an election.

It shall be the duty of the Senior Sagamore—

First. To assist the Sachem in preserving order and decorum in the Council, and to inspect all ballot votes.

Second. To appoint the third member of every committee, except such as it is made the duty of the Sachem to appoint.

Third. To preside over the Council in the absence of the Sachem.

Fourth. To give the same attention to a brother unable to follow the hunt which is required of the Sachem.

Fifth. To perform such other duties as may be required by the rules and regulations of the Order.

Junior Sagamore.

Sec. 4. No member shall be eligible to the office of Junior Sagamore unless he shall have been a Chief Degree member in good standing for six moons immediately preceding an election.

It shall be the duty of the Junior Sagamore—

First. To assist the Senior Sagamore in preserving order and decorum in the Council.

Second. To preside over the Council when both the Sachem and Senior Sagamore are absent.

Third. To give the same attention to a brother unable to follow the hunt which is required of the Sachem and Senior Sagamore.

Fourth. To perform such other duties as may be required by the rules and regulations of the Order.

Chief of Records.

Sec. 5. To be eligible to the office of Chief of Records, a member must have taken the Chief's Degree.

The duties of the Chief of Records shall be—

First. To keep a full and accurate account of the proceedings of the Tribe.

Second. To read all reports, petitions and other communications to the Tribe.

Third. To draw and attest all orders upon the Keeper of Wampum, which may be passed by the Tribe at a regular Council.

Fourth. To sign all cards, certificates and reports which may require his signature to attest them, and affix the same, and all other documents which may require it, the seal of the Tribe; which seal, for this purpose, shall be kept in his custody.

Fifth. To keep in books suitable for the purpose, the accounts of the Tribe, and of the members thereof. To receive all wampum due the Tribe, pay the same to the Keeper of Wampum at each regular Council, and take his receipt therefor.

Sixth. To make out all notices that may be required for special Councils, attendance upon the sick and other purposes.

Seventh. To make out at the expiration of each term a report to the Great Council, in such form as said Great Council shall direct, which he shall read in open Council, and when duly approved by the Tribe and signed by the proper Chiefs for the ensuing term, forward a true copy of said report to the Great Chief of Records within ten suns after the expiration of each term.

Eighth. To enroll in a book provided for that purpose, the names of the members of the Tribe, age, occupation and residence thereof, and the degrees taken by each; noting from time to time, in proper marginal column, the fact of death, suspension, expulsion or withdrawal by card, as the same may occur.

Ninth. To attend the committee appointed to audit the books and accounts of the Tribe, and render such assistance as may be necessary.

Tenth. To deliver to his successor in office all books and papers appertaining to his office which may be in his possession.

Eleventh. To furnish the Tribe at the regular Council, immediately preceding the expiration of each term, a list of the brothers who are in arrears with their dues, and the amount due from each.

Twelfth. The C. of R. shall give such security, in a reliable surety company, before entering upon the duties of his office, as the Tribe may require and at the expense of the Tribe.

Thirteenth. Any Chief of Records serving this Tribe in said office for five (5) consecutive

great suns shall be granted by the Tribe a Past Sachem's certificate, entitling him to all the honors and privileges of such chieftaincy.

Keeper of Wampum

Sec. 6. It is the duty of the Keeper of Wampum—

First. To receive from the Chief of Records all wampum for the use of the Tribe, and give his receipt therefor.

Second. To pay all orders drawn upon the "Wampum Belt," when signed by the Sachem and attested by the Chief of Records.

Third. To have his books and accounts ready for settlement at the expiration of each term, and attend the committee for that purpose whenever so required.

Fourth. To deliver to his successor, at the expiration of his term of office, or upon resignation thereof or removal therefrom, all wampum remaining in the belt, and all books and papers and other property of the Tribe or appertaining to his office.

Fifth. To give such security, in a reliable surety company, before entering upon the duties of his office, as the Tribe may require, and at the expense of said Tribe.

Sixth. Any keeper of Wampum serving this Tribe in said office for five (5) consecutive great suns shall be granted by the Tribe a Past Sachem's certificate, entitling him to all the honors and privileges of such chieftaincy.

Trustees.

Sec. 7. On the first regular Council of each hot and hunting moon, this Tribe shall elect

one Trustee for the term of eighteen moons.

First. They shall have the general control and investment of such portions of the wampum of the Tribe as may be set apart for that purpose, and shall manage the same in such manner as may be prescribed by the Tribe.

Second. All bills shall be submitted to them for their approval before being allowed.

Third. Any resolution to draw upon, appropriate or change the investment of any wampum deposited or invested by order of the Tribe shall, before being acted upon, lie on the table until the next regular Council, unless by the unanimous consent of the Tribe; and the Trustees shall keep a record, or account, of their transaction, in a book to be provided and kept for that purpose, and shall have the care and safe-keeping of all notes, stocks, etc., belonging to the Tribe, and shall deliver them over to their successors in office.

Fourth. The Trustees shall report to the Tribe whenever they deposit, invest or withdraw the funds of the Tribe, or any part thereof.

Fifth. To give such security in a reliable surety company before entering upon the duties of their office as the Tribe may require, same to be paid by the Tribe.

ARTICLE IV.

As Amended.

The Chief of Records shall receive one fathom per meeting night. The Collector of Wampum one fathom per meeting night and the Keeper of Wampum one years dues paid quarterly in worm, hot, corn and hunting moons.

ARTICLE V.

Membership.

Section 1. No paleface shall be adopted into this Tribe unless he shall have attained the age of 18 great suns. He must believe in the existence of a Great Spirit, the creator and preserver of the universe; and be of good moral character; free from all infirmity that might render him burdensome to the Tribe, and possessed of known reputable means of support.

Sec. 2. When the Tribe deems it necessary they may request the candidate to be examined by a physician of the Tribe.

Sec. 3. Each petition for membership must be signed and countersigned by two brothers in good standing, and must be read in open Council and referred to a committee of three brothers, whose duty is shall be to make a thorough investigation as to the qualifications of the applicant, also the surroundings of his home, and report the result at the next regular Council. This intervention of time must in no case be dispensed with, unless by a dispensation granted by the Great Sachem.

Sec. 4. Any brother of the Order holding a withdrawal card, desirous of becoming a member of this Tribe, shall make application as in case of a paleface, accompanying his application with his withdrawal card, which shall be referred to a committee of three, whose duty it shall be to report as to his standing and qualifications at a stated Council, when a ballot shall be had, as in case of a paleface. If rejected, he has a right to renew his application after six moons, which shall take the same course as when originally presented.

Sec. 5. Brothers admitted on card must pay a fee of two fathoms ($2.00), upon application for membership, also pay dues from the date of admission.

Sec.6. Any brother becoming a member of this Tribe by card shall become beneficiary at the expiration of three moons.

Sec. 7. Upon the report of the committee on the proposition of a paleface for membership,

whether it be favorable or unfavorable, the application shall be balloted for, and if less than three black twigs appear, he shall be declared duly elected; but if three or more black twigs appear, he shall be declared rejected, and no further balloting shall be had; nor shall the petition of such applicant again be received and acted upon until the expiration of six moons after such first balloting, without special dispensation from the Great Sachem.

Sec. 8. Upon the rejection of an applicant, the wampum that accompanied the petition must be returned to the brother who recommended him and from him to the paleface.

Sec. 9. Every petition must be accompanied by one-half the fee for adoption.

Sec. 10. The fee for adoption into this Tribe shall be three fathoms for candidates under forty-five great suns of age. Candidates over forty-five shall pay one fathom for every great sun over that age, no application to be received from a paleface over fifty great suns of age.

Sec. 11. No paleface can be admitted to membership until he has paid the entire fee for adoption.

Sec. 12. All applications for membership must indicate the name, age, occupation and place of residence of the applicant.

Sec. 13. A paleface, having been duly elected and notified of the fact, failing to present himself for adoption within six seven suns subsequent to his election, shall forfeit the fee paid in.

Sec. 14. No application from palefaces residing in other hunting grounds can be entertained

unless by consent of the Tribe or Tribes situated within the hunting grounds wherein the applicant resides.

Sec. 15. The Tribe may refuse to adopt an elected applicant upon being satisfactorily advised of bad conduct of such applicant.

Sec. 16. No member shall hold membership in any other Tribe.

Non-Beneficial Members.

Sec. 17. To be enrolled as a Non-Beneficial member in this Tribe, he must be 18 years of age or more and believe in the existence of a Great Spirit, the creator and preserver of the universe, and be of good moral character, free from all infirmity that might render him burdensome to the Tribe. In consideration of his acceptance as a Non-Beneficial member, he does hereby agree, for himself, his representatives and dependents, to waive all rights to benefits of any and every nature whatsoever, excepting participation in the Orphans Fund. He shall have the same privileges in the Wigwam and club room as other members. When sick he shall be visited by our Relief Chiefs the same as a beneficial member, and in case of death shall be entitled to a Red Man's burial. The fee for adoption shall be two fathoms ($2.00) which must accompany the application. The dues shall be fifty inches ($.50) per quarter, payable at the last stated meeting in Worm, Hot, Corn and Hunting Moon.

ARTICLE VI.
Application for Cards

Section 1. Any brother may withdraw from the Tribe if no charges are pending against

him, upon payment of all dues and fines and the fee for such card, which shall be fifty inches, and the fee for transfer card shall be one fathom.

ARTICLE VII.
Degrees.

Section 1. Any brother in good standing in this Tribe for one seven suns and not indebted to it, is, on application, eligible for the Warrior's Degree, and if taken the Warrior's Degree is in seven suns, eligible for the Chief's Degree.

Sec. 2 The fee for degrees shall be: Warrior's Degree, one fathom; Chief's Degree, one fathom.

Sec. 3. Application for degrees must be made at a regular Council.

Sec. 4. The required fee for degrees must be paid upon application for the same.

Sec. 5. The Warrior's Degree shall be conferred on the second Council of each moon, and the Chief's Degree on the third Council of each moon.

Sec. 6. This Tribe may confer degrees upon members of other Tribes, with consent of such other Tribes, but not otherwise.

Sec. 7. The Tribe may order special Councils for the purpose of conferring degrees.

ARTICLE VIII.
Officers May Be Fined.

Section 1. Every elected or appointed Chief who shall be absent from three consecutive Councils shall have written notice sent to him, under seal of the Tribe, by the Chief of Records, to appear at the next stated Council and show cause why his station shall not be declared vacant, and at said next stated Council

the Sachem shall declare the office vacant, unless a sufficient excuse be offered and accepted by the Tribe. All committees are subjected to the same rule, and shall report at the next regular Council after their appointment, unless otherwise specially ordered by the Tribe.

ARTICLE IX

As Amended

Benefits

Section 1. Any member in good standing, who shall be disabled by sickness or injury to his person from the following hunt (provided that such sickness or injury shall not have been occasioned by his own improper conduct), and who shall have been a member of the Tribe, by adoption, for six moons, shall be entitled to receive from the funds of the Tribe, if he shall not have taken the Chief's Degree, one fathom ($1.00) of wampum per seven suns, not to exceed thirteen seven suns, and if he is a member of the Chief's Degree, he shall receive four fathoms (4.00) per seven suns, which amount shall be drawn and paid each seven suns. He shall be paid each seven suns for thirteen seven suns, when all benefits cease. No benfits to be paid for the first seven suns' sickness, and it shall be optional with the Tribe to pay any benfits after thirteen seven suns. Any brother having received thirteen seven suns' benefits in any one great sun shall not be entitled to any further benefits until the expiration of one great sun from the time he received his first week's benefits, and not then if his sickness is practically a contin-

uance or repetition of his former illness. A brother can draw benefits but once for any chronic sickness. The payment of sick benefits are paid to a brother who is unable to follow his usual line of work, or any other, but not where a brother on account of old age is unable to follow the hunt.

Sec. 2. If a member shall become sick while in other hunting grounds, he must furnish a certificate from a physician of good standing, sworn to before a notary public, indicating the cause and period of such sickness, before he can receive such benefits.

Sec. 3. Should a member, unable to follow the hunt, leave these hunting grounds without permission of the Relief Committee he shall forfeit all rights to benefits during such absence.

Sec. 4. Immediately upon being advised of the death of a brother in good standing, the Sachem will direct that an order be drawn on the Keeper of Wampum for fifty fathoms ($50.00) as funeral benefits, same to be paid to the undertaker in charge.

Sec. 5. The Relief Committee of this Tribe are authorized, in case a member who has been sick, but who has been declared able to follow the hunt, should again be disabled inside of three moons, to declare such member's second sickness a continuation of his previous disability, if in their judgement such second sickness is of a nature to warrant such declaration. In such case benefits shall be paid to such member in such amounts and for such periods as are provided by these By-Laws for continuous sickness of a member.

Sec. 6. The wampum drawn from the Tribe by a sick brother as benefits must not be con-

sidered as a gift of benevolence, but as their right, and any member or members upbraiding them with having received such money shall, if found guilty, be suspended or expelled, as the Tribe may direct.

Sec. 7. In case any member of this Tribe shall become unable to follow the hunt, such member must notify the **C. of R. or the Relief Committee of the Tribe at once,** either in writing or by telephone, of his disability and the nature of said disability, and any claim for sick benefits prior to one seven suns of the time of receiving such notice by the C. of R. or the Relief Committee, shall not be considered by the Tribe, nor shall any benefits be paid on any such claim for sick benefits prior to one seven suns of the time of receiving said notice by the Tribe.

Members in War Service.

Sec. 8. All benefits mentioned in previous sections relating to benefits either sick or death does not apply to members serving as Soldiers, Marines, Sailors, Aviators or otherwise, as the Government assumes all these responsibilities. In case of death however the Tribe will pay the proper heir the sum of twenty-five fathoms ($25.00) as a matter of respect to the deceased. All members in service will be exempt of their dues during the duration of the war, which will be paid by the Tribe.

ARTICLE X.

Delinquencies and Penalties.

Section 1. Should any member of this Tribe violate any of the laws of the Order, or any of the articles of the Constitution and By-

Laws, or divulge any of the secrets, or divulge the name of any brother voting against the admission of a paleface, he shall be subject to a fine, reprimand, suspension or expulsion, as the Tribe may direct.

Sec. 2. During the time of a suspension of a brother, he shall not be entitled to a seat in the Council, nor to his benefits if unable to follow the hunt, but shall be liable for his regular dues and assessments the same as though he were a brother in good standing.

Sec. 3. Any member who shall divulge any of the transactions of this Tribe to suspended or expelled members, or to palefaces, shall, upon conviction, be expelled, suspended or reprimanded, as the Tribe may direct.

Sec. 4. Should any brother feign himself unable to follow the hunt while receiving, or for the purpose of receiving benefits, he shall, if proven guilty of the charge, be suspended or expelled.

ARTICLE XI.
Dues.

Section 1. The members of this Tribe shall each pay to the C. of R. the sum of two fathoms ($2.00) for every three moons, which shall be due and payable at the last stated meetings in the worm, hot, corn and hunting moons.

ARTICLE XII.
Non-Payment of Dues.

Section 1. Any brother of the Tribe who shall become in arrears for dues or assessments shall thereby forfeit all rights to benefits, and

shall stand suspended from all benefits of whatsoever kind during the continuance of any sickness that may intervene while such brother is in arrears, and for three moons after the arrearages shall have been paid.

Sec. 2. In the event of the death of a brother who, because in arrears, was not entitled to funeral benefits, such appropriation may be made as may be required for the decent interment of such brother, if he was otherwise in good standing and his own property or means are insufficient to provide for it without impairing the support of his family, if such there be; of which, in such cases, it shall be the duty of the Sachem, upon full inquiry to determine.

Sec. 3. Payments of arrearages for dues or assessments made during the sickness or disability of a brother shall not entitle him to benefits during such sickness or disability; but the time of his reinstatement to benefits by virtue of such payment shall date from his recovery from the sickness or disability, during the existence of which such payment is made.

Sec. 4. A brother who is in arrears for dues or fines shall not be eligible to any office of the Tribe, or entitled to the six moons password.

Sec. 5. Arrearages for dues shall not exclude any brother from visitation, care and attention during sickness or disability, but the same shall be bestowed upon him as in other cases.

Sec. 6. The Chief of Records shall, at the first stated Councils of the cold, plant, buck and traveling moons, report to the Tribe the name or names of any brother or brothers who are one great sun in arrears for dues, and the

Sachem shall at that time declare such brothers in arrears suspended from the Tribe and their names stricken from the roll. All applications for re-admission under this article shall be in accordance with the next succeeding section.

Sec. 7. Any brother suspended for non-payment of dues may apply for reinstatement, such application to be referred to a committee, who shall investigate into the character and health of the applicant and report at the next stated Council of the Tribe, when a ballot shall be taken, and if not more than four black twigs are cast, the applicant shall be reinstated. Applications for reinstatement shall be accompanied by the payment of one quarter dues, two fathoms ($2.00).

ARTICLE XIII.
Funerals.

Section 1. Circumstances permitting the Tribe shall attend the funeral of every deceased brother in good standing and escort the remains to its last resting place, and there perform the ceremonies as prescribed by the Great Council.

Sec. 2. The Chief of Records will notify each brother, by mail or through the daily newspapers, to be present at the wigwam promptly at the hour of kindling the council fire, for the purpose of attending a funeral.

RULES OF ORDER

Section 1. When the Sachem takes the stump the officers and members shall take their respective seats, and at the sound of the tomahawk there shall be general silence.

Sec. 2. The Sachem shall preserve order and decorum, and pronounce the decision of the Tribe on all subjects; he may speak to points of order in preference to other members, rising from his seat for that purpose, he shall decide questions or order without debate, unless entertaining doubts on the point, subject to an appeal to the Tribe by any two members; on which appeal no member shall speak more than once.

Sec. 3. No member shall disturb another in his speech unless to call him to order; nor when a member is speaking, pass between him and the Sachem.

Sec. 4. Every member, when he speaks, shall rise and respectfully address the Sachem. Members speaking must confine themselves to the question under debate, and avoid all personality, indecorous and sarcastic language, as well as any reflection on the Tribe or its members.

Sec. 5. If two or more members rise to speak at the same time, the Sachem shall decide which is entitled to the floor.

Sec. 6. No member shall speak more than once on the same subject or question until all the members wishing to speak shall have had an opportunity to do so, nor more than twice without permission of the Sachem.

Sec. 7. If a member, while speaking shall be called to order by the Sachem, he shall cease speaking and take his seat until the question of order is determined and permission given him to proceed.

Sec. 8. No motion shall be subject to debate until it shall have been stated by the Sachem; and it shall be reduced to writing if desired by any member.

Sec. 9. Any member may call for a division of a question, which shall be divided if it comprehends two or more distinct questions.

Sec. 10. When a question is before the Tribe, no motion shall be received except for the previous question—to lie on the table—to postpone indefinitely—to postpone to a certain time—to divide—to commit or to amend; which motions shall severally have precedence in the order herein named.

Sec. 11. When a question is postponed indefinitely, it shall not be acted on again during the present term.

Sec. 12. On the call of five members, the Tribe may demand that the previous question shall be put; and until it is decided, all further amendments to the main question and debates are precluded.

Sec. 13. The previous question shall be put in this form: "Shall the main question be now put?"

Sec. 14 When a blank is to be filled, and different sums, numbers or times shall be proposed, the question shall first be taken upon the highest sum or number, and the longest and latest time.

Sec. 15. Every member present shall, if required vote on any question before the Tribe, unless for special reasons the Tribe shall excuse him.

Sec. 16. No motion for reconsideration shall be received unless moved by a member who voted in the majority in the first instance, and made within two regular councils after taking a vote upon any motion.

Sec. 17 The first person named on a committee shall act as chairman thereof until another is chosen amongst themselves.

Sec. 18. The consequence of a measure may be reprobated in strong terms; but to arraign the motives of those who propose or advocate it is a personality and against order.

Sec. 19. While the Sachem is putting a question or addressing the Tribe, no member shall walk about or leave the wigwam, or entertain private discourse.

Sec. 20. No motion can be made by any one member while another is speaking, and no motion can be made without rising and addressing the Sachem.

Sec. 21. No member shall rise to speak until the one occupying the floor shall have taken his seat, and if the member wishing to follow has spoken on the subject twice, he shall not be recognized by the Sachem until the others have had an opportunity to speak.

Sec. 22. No brother shall commence speaking on a question until recognized by the Sachem.

Sec. 23. No member shall be allowed to speak more than five minutes on any one question unless by consent of the Tribe.

COUNCIL NIGHTS

(Regular Councils.)

Sixth Sleep of each Seven Suns.

(Friday Nights.)

Degrees.

Adoption—First meeting in the Moon.

Warriors—Second meeting in the Moon.

Chiefs—Third meeting in the Moon.

CERTIFICATE

SEMINOLE TRIBE NO. 125

Martinsville, Indiana, August 17, 1945

To the Sachem, Officers and Members of Seminole Tribe, No. 125, Improved O. R. M.

We, the undersigned, respectfully submit herewith our report on the Revision of the Constitution and By-Laws, for the government of this Tribe, subject to your approval and adoption.

C. V. ANDERSON.

LEWIS S. RUSSELL

HARRY H. HAMMANS.

FINNEYS-PRINTERS-MARTINSVILLE